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In his reply of September 6th Berkeley makes the following somewhat elaborate statement (p. 83):

"As to your Lady's objection, I am extremely honoured by it, and I shall reckon it a great misfortune, in case any prejudice against my notions should lessen the good thoughts, you say, she is pleased to entertain of me, so I am not a little careful to satisfy her in point of the creation's consistency with the doctrine in my book. In order to which I must beg you will inform her Ladyship that I do not deny the existence of any of those sensible things which Moses says were created by God. They existed from all eternity in the Divine intellect, and then became perceptible (*i. e.*, were created) in the same manner and order as is described in Genesis. For I take creation to belong to things only as they respect finite spirits, there being nothing new to God. Hence it follows that the act of creation consists in God's willing that those things should be perceptible to other spirits, which before were known only to Himself. Now both reason and scripture assure us there are other spirits (as angels of different orders, etc.) besides man, who, 'tis possible might have perceived this visible world according as it was successively exhibited to their view before man's creation. Besides, for to agree with the Mosaic account of the creation it is sufficient if we suppose that a man, in case he was then created and existing at the time of the chaos, might have perceived all things formed out of it in the very order set down in Scripture, which is no ways repugnant to our principles."

In Paris on November 24, 1713, Berkeley expected to make the acquaintance of Malebranche, but the correspondence contains no reference to the meeting.

The letters between Berkeley and Percival are very simple and human; they tell about all sorts of things, family and personal affairs, political circumstances, the impressions of a traveler. One might almost imagine that philosophy was the topic of least mutual concern, although, according to Dr. Rand, Berkeley had "in Percival an interested, but not skilled correspondent in the philosophical realm" (p. 7).

The volume is a valuable supplement to Fraser's edition of Berkeley's writings.

WENDELL T. BUSH.

COLUMBIA UNIVERSITY.

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## JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. November, 1915. *La morale sociologique et la crise du droit international* (pp. 385-414): GASTON RICHARD. — "Positivistic and evolutionary sociology trusts to the social future to eliminate automatically militarism and the causes of war, while giving as the sole reason therefor that militarism . . . is in conflict with a growing industrialism." But Darwinistic sociology has really contributed to undermine the moral postulates of international right through its determinism and

the conception of distinct and irreducible social species. "The restoration of the foundations of international right will be the common work of juridical sociology and of that new philosophy which, under the different names of philosophy of action and philosophy of values, takes the will for its object." *De la nature et de la valeur des explications* (first article, pp. 415-439): G. FONSEGRIVE.—" . . . the process of explanation has passed through a number of phases. Common sense commenced by explaining by images and by comparisons, then philosophy sought explanation in the conditions of existence: becoming, being, atoms, numbers, substances, essences, ideas. . . . Modern science tends to suppress or at least to neglect every reason of a metaphysical order in order to explain laws, yet it regards the laws as the explanation of the facts . . . although insisting even on the symbolism of theories, it does not the less avail itself of theoretical symbols in order to explain the real . . . certain more rigorous and clairvoyant spirits assert that the laws themselves furnish no kind of explanation." *L'idéal quiétiste* (pp. 440-454): TH. RIBOT.—"The purpose of this article was to study (quietism) in its constitution and evolution as pushed to the extreme . . . to show that it is a morbid state which should be explained as such." *L'obsession et l'Idée prévalente* (pp. 455-469: last article): ALBERT LECLÈRE.—Considers the principal varieties of obsession, and concludes that: "neither obsession nor even the prevalent idea presupposes an alteration of the reason. . . . Both presuppose a liminal defect of intelligence situated on the level of a faculty . . . that one can call the 'faculty of apprehension.'" *Revue des Périodiques étrangers*.

- Crawford, J. Forsyth. *The Relation of Inference to Fact in Mill's Logic*. Philosophic Studies Issued under the Direction of the Department of Philosophy of the University of Chicago, Number 5. Chicago: University of Chicago Press. 1916. Pp. 50. 50 cents.
- Crile, George W. *Man—An Adaptive Mechanism*. New York: The Macmillan Company. 1916. Pp. xvi + 387. \$2.50.
- Dunham, James H. *Freedom and Purpose: An Interpretation of the Psychology of Spinoza*. Philosophical Monographs, Vol. I., No. 3. Princeton, N. J.: Psychological Review Company. 1916. Pp. 126.
- Freeman, Frank Nugent. *The Psychology of the Common Branches*. Boston: Houghton Mifflin Company. 1916. Pp. xii + 275. \$1.25.
- Levy, J. M. *Experiments on Attention and Memory, with Special Reference to the Psychology of Advertising*. University of California Publications in Psychology. Vol. 2, No. 2. Berkeley: University of California Press. 1916. Pp. 157-197.
- Mayman, J. Edward. *Teaching Elementary Science in Elementary Schools*. Department of Education—The City of New York. Division of Reference and Research. 1915. Pp. 163.